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The Dedication.

I has humbly offered his Majesty, and the great Council of the Nation, that if there is any other place of Scripture which is not answered in this nor my other Book, if it stand in any opposition to the Scriptures agreement, as to hinder the Witness of the Apostles from agreeing with the Testimony of the Prophets (which is the sure word of Prophesie. 2 Pet. 1. 19. Unto which the Christians were always to take heed, so as to believe nothing in contradiction thereunto) by God's assistance it will be made plain. And I hope that neither his Majesty, nor the Nobles, nor the Clergy will be offended that God should bring these great Truths to Light by so weak an Instrument; for God often makes use of such to declare great things by, that so his Power thereby might be the more eminently seen. For had God by the Wise and Learned Doctors of the time removed all the

unstaken Notions ; and made his Word to agree, which Man had made so much to disagree : And likewise explained the Vision so plain from the word, it would have been thought it had proceeded from their great Parts and Learning : Therefore God chuses the weak things of this World, that all the Praise may be rendered to his Name : And it being every one's concern to understand the great Truths of God's word : Therefore it is desired that into whose hands soever this Book shall come, that they will Read it : But especially it is more humbly requested of all to whom it is presented, that they will read it themselves, because it is of very great import ; and I hope they will reap Satisfaction by it. God bless the King and Great Council, and remember the Jews in Mercy according to his Promises made to their Fathers.

TO THE R E A D E R.

Friendly Reader,

TO know the Scriptures aright, is the great concern of Christians, the which by the Apostacy from the Truth, the right Sentiments of the Word have been lost, which untaught places have since lain as dark Mountains, on which the Christians have stumbled. And every one hath made an interpretation of them according to their own fancy. Whereby they have set the Scriptures at an irreconcilable difference, the which has occasion'd some to turn *Atheists*, some *Papists*, some *Hypocrites*, and some *Prophane*. So as thereby now there are but three sorts of People that can believe: The first are those that have always walked in a Holy Conversation, whereby they have had experiences of God. The second, are those that fall under a Terror of Conscience: The third are those, who through the ignorance in the Scriptures, each believeth what their Teachers tell them; whether they be *Papists*, *Protestants*, or any other Sect. But for any rational Man to read the Scriptures, and the strange interpretation put upon them: by which they have made the Oaths, and Words, and Promises of God void, that Man must deny the reason that God hath given him, if he can believe the Strange Tenets, that are held concerning them, and whilst we deny so many plain Truths in God's Word, it is very improbable that the *Jews* or *Papists*, should ever be convinced by what we say. For as by the Romish Apostasie, they have imposed upon the People

To the Reader.

their false Worship, and others having imposed upon the People their mistaken Notions, that they have taken up with, the which is as a Bridle put into the Jaws of the People, causing them to err, *Isa. 30. 28.* For the *Protestants* are as much afraid to look into the Truth, and to consider it for fear of being led into Error, as the Papists are to eat Flesh in *Lent*. And this fear like a Bridle, keeps them in Error. But when God according to his promise at the time of the end, brings the Knowledge of the true meaning of his word to light, whereby the Scriptures are made to agree in a Holy Harmony; the Teachers that will not take the Bridle out of the Jaws of the People, must expect to fall under the same Punishment, as those that put it in; And therefore that our Teachers may not be found guilty of the great Transgression, the which is wilful disobedience, to oppose or smother the Truth, when God in his own way, and at his own time brings again the great Truths in his Word to Light, that knowledge thereby might be increased, and Man prepared; I therefore will here set down some of those Texts of Scripture that relate to the Shepherds and Ambassadors of Peace in our time; because what is spoken is about, and at the time of *Israel's* Restoration: and therefore must have its chief reference to our Teachers in this Day, and it is our Ministers that are termed Shepherds and Ambassadors of Peace: For *Israels* Priests were never sent of any such Ambassage. And therefore, that I may clear my self from the Blood of all Men in what God hath employed me in, I shall here cite the Places that relate to them that will oppose, or smother the Truth. For these following Scriptures belong to the Christians, *Isa. 33. 7.* *Isa. 29. 10.* *Isa. 56. 9, 10, 11.* *Ezek. 34.* the whole Chap. *Isa. 24. 16, 17, 18.* *Fear, and the Pit and the Snare, are upon thee, O inhabitant of the Earth.*

I have with fervent and earnest Prayer, wrestled with the most High God that he would send Peace, that the great Truths of God might be considered, and if they are not, he will require it.

And it is God's usual way and method, to chuse the *weak things of this World to confound the Wise and Mighty.* For it was the Rulers, and Seers, when they came to have no Love to the Truth, that first laid the Christian World in Darkness ; *So as the Vision of all became Sealed :* Therefore God declared that the Rulers and Seers he hath covered, *Isa. 29. 10, 11.* whereby is shewed, that the Vision of all, is not to come forth that way. And therefore so many Good, Wise, and Learned Men, have come no nearer the mark of the Truth, in this matter. For as when Christ first came, *Israel's Priests* did not rightly understand the manner of his coming ; neither was it at first declared to, or by them ; tho' without doubt there were several good ones amongst them.

And if Latin, Greek, and Hebrew, could have made the Scriptures agree, the Scholars of all parties would not have so much disagreed about them : but since the Apostasie from the Truth, the Wisest and Best of Men could not do it. But God can give the Simple, Wisdom when he pleaseth. And with him, there is neither Bond nor Free, Male nor Female, *Sal. 3. 28.* But the sincere Heart, that truly loves and fears him, is best accepted of him. And God having employed me in his Service, I am willing to venture all, even Life and all for him, that the Truth of God's Word may be known. And to be sure it is rightly understood, when the Scriptures are made to agree, and thereby they become plain to a rational Man's understanding : which is the Light that God hath set up in the Soul of Man. That thereby he might know how to chuse the Good, and refuse the Evil. And the Scriptures now being made to agree,

and God by his Word according to his Promise proved true, as well to the Jews, as to the Gentiles. This may be convincing to any rational Man's understanding that believes the Scriptures, if they will but contemplate the matter.

Some say let the Prophet take care of his Prophecy. But such little think that their destruction is included in it, if they do not take heed of the Prophet's warning. But there is no way to bring the People to a right understanding of the Truth, but by unravelling to them their mistakes to the bottom. For our Authors having lost the right Apprehension of the World, or Time to come; then they were put to their shifts, like the Wits of the Times, to weather out a Cause, when they had neither Truth nor Tackle to assist their invention. By which mistakes, *The Sheep of the Lord, eat that which others have trodden, and drink that which others have fouled with their feet, Ezek. 34. 18, 19.* So as thereby all are in mistakes at this Day, for this is spoken concerning the time the Lord will Judge between the Rams and the He-Goats, after which time the Lord will for evermore feed his Sheep himself, ver. 22, 23, 24, 25.

But now some by Studying the Scriptures, with the strange interpretations which our great Authors (as some call them) have put upon them, have lost their Senses. And others fearing they are not elected; and if not, they then think they were reprobated from all Eternity, or from the Foundation of the World. The which have drove many into despair, and caused some to make themselves away. But the knowledge of the Truth of God's word sets all free from such ill consequences: And likewise puts them that know the Truth, into a good capacity for eternal Salvation: For to a true Faith, there is required sound Doctrine, as well as good Practice, and to believe what God hath said, and sworn to, before what any Man saith in contradiction thereunto.

The

Twelve Things to be considered.

The weight of this great affair, I hope will be considered, which is the desire, and earnest Prayer of your Friend and Servant in Christ, M. M.

All that are willing to know the Truth, it is desired of them to consider these Twelve things.

1st. That we are not the Elect, but that the Elect was the Remnant chosen from among Israel, which is the Church in the Wilderness, and the first Gentile Churches, unto whom the Holy Ghost was given to be in them, that they might be a light to the World, that the World through them might know that God sent Christ. For the Elect are always chosen for a purpose, which is, to carry on the Counsel of the Will of God.

2dly. I affirm and prove, that as there is a peculiar calling, so there is likewise a common calling of the Gospel, by which Salvation is attainable.

3dly. I affirm and prove, that if we are Saved, we must be Saved by Christ's Righteousness according to his Word; which is in the way of our Obedience. And by our believing that Christ is the Son of God, we must Obey him as such; for those whose Wills are not brought into Subjection to Christ, are none of his; for all are his Servants to whom they Obey, and otherwise to believe in Christ will stand them in no stead.

4thly. I affirm and prove, that the promised new everlasting Covenant is not establisht, and that it will not be till the Lord again comes, and the first Churches, by receiving the Holy Ghost to be in them, had an earnest of the inheritancie for time to come.

5thly. I affirm and prove, that there are two Judgments.

ments. The first, when Christ comes to Judge the Nations in the Valley of *Jehoshaphat*, At which time the Dead Bodies of the Saints will rise, and *Israels* Dead Men live. And the last and final Judgment, is when the Sea, and Hell, and Death, deliver up their Dead.

6thly. I affirm and prove, that God by his Word, speaks but to them that are under it: And when Christ comes, they are that World and those Nations that will be condemned by it, which have not lived in Obedience to it. And it is the Sheep, and the Goats that partake of one Pasture, that then will be Judged, and the one made Blessed, and the other sent to the Fire of Hell. For the greater light they Sin against, the greater condemnation they fall under.

7thly. I affirm and prove, that the *Elect* that will be gathered from the four Winds, when the Lord again comes, shall be *Israel*.

8thly. I affirm and prove, that the World to come, is not Heaven, but a People with whom the Lord will establish his now promised new everlasting Covenant, which Crowns Life to the Soul, and those will be the World to come, which will be put into Subjection unto Christ, and the World without end.

9thly. I affirm and prove, that Christ hath cleared all from original Sin, and that all shall be Judged according to their deeds. And that there is a redemption in the World to come, and that all innocent Children will then be cleared, and all the virtuous Heathens who have lived up to the Light which God had given them, so as their Consciences excuse them when Judged, they will then find Mercy.

10thly. I affirm and prove, that it is not the material Heaven and all the Earth that will be burnt up, when the Lord comes; but it is a great state of People, which in Scripture is likewise termed the Heavens and

and Earth, and it is the Earth on which they dwell which will be burnt up, and all the works therein, so as never to be restored again.

11thly. I affirm and prove, that the Earth will be renewed, and Canaan made like the Garden of Eden.

12thly. I affirm and prove, that the Glorious Tabernacle will then be pitcht over all the Assemblies of Israel, so as the knowledge of the Glory of the Lord shall then cover the Earth, as the Waters cover the Sea.

These things are of the greatest moment in the World to be considered of, but whilst the Christians trust to their Authors, and the Jews to their Talmud, it is impossible either should come to a right understanding of the Scriptures.

CHAP I.

A full discovery that we are in the Gloomy and Dark day, which St. Paul terms the Night, where he saith,

ROM. 13. 12, 13, 14. *The night is far spent, the Day is at hand: let us therefore cast off the Works of Darkness, and let us put on the Armour of Light. Let us walk honestly as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy. But put ye on the Lord Jesus Christ, and make no Provision for the Flesh, to fulfil the Lust thereof. Now the Night which was far spent then, is nigh spent now. For the Times being divided into three parts; Christ's first coming was at the beginning of the last part. And therefore the last part must needs now be near expiration, and the Day in which Christ will Judge the World; in which time will be the Restitution of all things: The which Day is now nigh at hand, when*

When there will not be disorderly walking. But now is the *Cloudy and Dark day*, until the Lord again comes to feed his Sheep himself. And then will be gather them out of all Countries, and feed them upon the Mountains of Israel. And then will the Lord Judge between the Rams and the He-Goats, Ezek. 34. 11, 12, 13, 14, 15, 17.

Now when the Lord first came, it is said he came when the fulness of time was come, Gal. 4. 4. The which was at the full time that God had appointed for his coming. It is also said, Heb. 1. 2. God hath in these last Days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the Worlds. Now in that the Apostle here saith, these last days, is because there is other last, or latter Days spoken of in Scripture, in which latter Days it is, *Israel* will receive the promised great and Glorious blessings. And he therefore distinguishes these last Days in which the Gospel was establisht, from those that are yet to come, Isa. 2. 2. And it shall come to pass in the last days, that the Mountain of the Lord's house shall be establisht in the top of the Mountains, and shall be exalted above the Hills; and all Nations shall flow unto it. Mic. 4. 1. But in the last days it shall come to pass, that the Mountain of the House of the Lord shall be establisht in the top of the Mountains, and it shall be exalted above the Hills, and People shall flow unto it, Hof. 3. 5. Afterward shall the Children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodness in the latter Days. And St. Peter speaking of the Lord's second coming, therefore termed these days the last days of the Gospel institution and of the Power of the Principalities of this World; (and the end of our time of coming in heirs with *Israel*): All this will end upon the beginning of the time of *Israel's* great and glorious latter Days before quoted, but in the latter days of this time Moses Prophesied of their falling away, Deut. 31. 29. According to which we see they have done,

but

ut after the latter Days of this time, in the time to come, which is in the latter Days also, and beyond the latter Days of this time, the Lord will then be merciful to his Land, and to his People. And the Nations are then to rejoice with them, Deut. 32. 43. At which time, God will render vengeance to his Adversaries, and restore his People, and circumcise their Heart and the Heart of their Seed, to love the Lord their God, Deut. 30. 6. For when the Lord comes to Zion, he will turn away ungodliness from Jacob, Rom. 11. 26. Deut. 30. 3. 6. 8. And that there will be Days and Nights after Christ's second coming is evident. For after Christ's second coming, Satan is to be bound up for a Thousand Years: and after that he is cast into Hell to be tormented Day and Night for ever and for ever, Rev. 20. 3, 10. And according to this it is said, Isa. 34. 4, 8. That when all the Idumean Heaven and their Host shall be dissolved, and rolled together as Scrole: the which will be the day of the Lord's vengeance, and the Year of Recompences, for the Controversie of Sion, ver. 8. Then part of the Land on which the Curse will fall, as in the 9 and 10 Verses, The Streams thereof shall be turned into Pitch, and the Dust thereof into Brimstone: and it shall not be quenched Night nor Day, the Smoke thereof shall go up for ever: from Generation to Generation it shall lye wast, none shall pass through it for ever and ever. But the Cormorant, and the Bittern, and such like shall inhabit it, ver. 11. And these Heavens and their Host, are the Heavens and Elements, unto which St. Peter had his reference, when he said, The Day of the Lord will come as a thief in the night, in which the Heavens shall pass away with a great noise, and the Elements melt with fervent heat, and the Earth and all the works that are therein shall be burnt up, 2 Pet. 3. 10. For we are to take notice that St. Peter doth not say all the Earth; but it is the Earth before broken of by the Prophet, and all the things which are therein, which the Anger of the Lord is pronounced

against, *Isa. 34.* the which will stand as a remark of God's sore displeasure against sin, all the time of the world to come, as *Sodom* has done in this time. And therefore St. Peter saith at the beginning of the Chapter, *That he wrote to them, to stir up their minds by way of Remembrance, that they might be mindful of the Words which were spoken before by the holy Prophets, and of the Commands of us the Apostles, vers. 1, 2, 3.* For they required and commanded that they should be mindful of the words of the Prophets.

And a great State of People God generally in Scripture calls Heaven and Earth; and almost every Prophecy of Scripture hath at least a twofold signification, *2 Pet. 1. 20.* The which we not understanding, we have thereby been much in the dark: And every Name is a proper Name to that which God gives it. And if God will call two things by one Name, it as properly belongs to one as to the other. And that it is not the Material Heavens and all the Earth that is to be destroyed, is evident to all, from the words of the Text: Because, when these Heavens, and their Host, and the Earth here spoken of are destroyed, then *Israel* will be restored, and day and night continued; and succeeding Generations, *Isa. 34. 4, 5, 8, 9, 10.* From whence we see the continuance of Day and Night proved, both from the Old and New Testament.

And that it is not the Material Heavens, and all the Earth, that is to be burnt up at the Day of Judgment, is further evident; for the Lord saith, *At the end of this World he will send his Angels, and gather out of his Kingdom all things that offend, & them that work Iniquity, and cast them into a Furnace of Fire, Math. 13. 40, 41, 42.* (and those are the Heavens and Element that will melt as the fat of Lambs, *Psal. 3. 20.*) But the Elements of Earth, Air, Fire and Water cannot melt, therefore this his Kingdom must be on Earth, and the

the Throne of his Father David, according as was foretold by the Angel, *Luk. 2. 31, 32, 33.* For there is nothing that offendeth nor worketh Iniquity in Heaven: but the Wicked are to be rooted out of the Earth, *Psal. 37. 1, 9, 10, 11, 13. 20, 22, 28, 29, 34, 38.* And this is to be after the seventh Angel soundeth, *Then the Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign forever, and ever, Rev. 11. 7. Dan. 7. Psal. 45. 7.* For tho' the Disciples and Martyrs of Jesus, and them that overcome, have in Heaven an Inheritance reserved for them, *ready to be revealed in the last time, 1 Pet. 4. 5.* For this is the Mansion or Tabernacle which the Lord goes to prepare for them; *John 14. 3.* Which when he cometh with his Saints, he will then bring with him, *Rev. 3. 12.* For then the New Jerusalem will come down out of Heaven, which is not only the Bride, the Lamb's Wife, but the glorious Tabernacle, *Rev. 21. 3.* Which will be placed in the Elementary Heavens, *2 Cor. 5. 1.* And so Israel's covert over all her Assemblies, *Isa. 4. 5, 6.* And then 'tis the Knowledge of the Glory of the Lord will cover the Earth as the Waters cover the Sea, *Habba. 2. 14.* But it is the Meek and the Righteous is promised the Earth, *Matth. 5. 5. Psal. 37. 8, 10, 11, 29.* And Israel at the end of this World, *Isa. 62. 11, 12. Jer. 31. 13. Erek 87. 11, 12, 13.*

And whereas St. Paul faith, *Heb. 1. 2.* God hath appointed Christ heir of all things: Thereby he sheweth, that what was appointed Christ, was not then in his possession: And tho' Christ said after he arose from the Dead, *Mat. 28. 19.* All power is given unto me in Heaven and Earth; Yet the thing given was not then possessed by him: for he was to sit at his Fathers right hand until his Enemies be made his Footstool. *Psal. 110. 1.* The which time of the Lord's second

coming. St Peter calls the time of the Restitution of all things, Acts 3. 21. The which is the Day St. Paul had his reference to; and relates to the time spoken of, Eze 34. 17. When the Lord will Judge between the Rams, and He-Goats. And then as in Ephes. 1. 10. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in Heaven, and which are on the Earth. Here it is said, the Lord will come in the fulness of times: Thereby shewing the time will be compleated, both of the Old, and this World. That is thus, the time that was before the Law, under the Law, and under the Gospel, for the Lord hath given three Laws to Man as a rule for him to Steer by. First, The law of Nature, 2dly. The moral Law. 3dly. The Gospel institution. The Law of nature is to continue in the time or World to come. And so likewise the moral Law: for then God will Circumcise the Hearts of his People, Deut. 30. 6, 8. *So as they shall keep all the commands of the Lord. And thou shalt return, and obey the voice of the Lord, and do all his Commandments which I have commanded thee this Day.* In the Covenant which Moses referred to them, Deu. 29. 14. Chap. 30. 8. For then the Lord will magnifie the Law, and make it Honourable, Isa. 42. 21. For by establishing the promised New everlasting Covenant, there will be given an inherent perfect Righteousness, by which their Hearts will be Circumcised, as they shall thereby be made perfectly able to keep the Old Covenant. As for the Gospel institution, the Christians were but to hold that fast till Christ came, Rev. 3. 10. 11. Cor. 11. 26. But the Gospel Spirit will be forever and ever required, as to have their Wills brought in Subjection unto Christ, without which none can be his, neither here nor hereafter. And at Christ's first coming, Luke. 1. 78. Zacharias faith *the Day spring from on high had visited them.* And a Visit all know is of a short continuance; but he is to return

Two Sorts of latter Days,

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return again and Build the Tabernacle of David, which is fallen, and he will set up, Acts. 15. 15. 16.

And whereas St. John saith to the Saints unto whom he wrote, The Darkness is past, and the true Light now shineth, 1 John 2. 8. He had here his reference only to them that walked in obedience to God, as in the 4th and 5th Verses: and love to his Brother, ver. 9. For all the rest were in Darkness; but this Obedience, and Love was a Ray of the true Light of that Day which is still to come. And likewise then they had the Holy Ghost shed on them abundantly, Tit. 3. 6. Which was as an earnest of their inheritance in time to come, Eph. 1. 14. And these were those of whom St. Peter spoke, 1 Pet. 2. 9. That did then partake of that marvellous Light: The which in that Day that is yet to come, they will partake and Drink abundantly, Cant. 5. 1. Isa. 60. 19, 20, 21. For then their Sun will no more go down, for the Lord will be their everlasting Light; and then the days of their Mourning will be ended, for then Israel will for evermore Drink of the River of his pleasures, Psal. 36. 8. And know as they are known. For then God's People will partake of those exceeding great and precious Promises, by which they will be made partakers of the divine Nature: having escaped the corruption that is in the World, 2 Pet. 1. 4. For it is in the time to come, the Eternal Life will be given: and therefore we are exhorted by good Works, to lay up in store a good Foundation against the time to come, 1 Tim. 6. 18, 19. For there is a time to come before Eternity, in which the Saints, and Israel, and the true Believer will be Blessed; for these are those that will have their part in the first Resurrection, Rev. 20. 4, 5. The which will be when the Lord comes to Judge the Nations in the Valley of Jehoshaphat, Joel, 3. 2. And restore his People, ver. 16, 17, 18. 20, 21. And then Israel will be the Lord's Elect, which he will gather together when the great Trumpet is blown, Isa. 27. 13. Which will be long before, the Sea, and Hell

Hell and Death deliver up their Dead. The which which be the last Judgment, tho in both Judgments some are Condemned to Eternal Punishment, and it is the Sinners under the Gospel, that at the first fall under the Eternal Punishment, being Condemned thereunto when the Lord cometh; but at the last Judgment the Nations are not to be Judged. For in time to come *Israel* will be all righteous: they shall inherit the Land for ever, and then a little one shall become a Thousand, and a small one a strong Nation: *I* the Lord will hasten it in his time, Isa. 60. 21, 22. And this is the World to come that will be put in Subjection unto Christ, Heb. 2. 5. The which will be, when the Old Heavens and Earth shall Perish, which have now the ruling power: And the new Heavens and Earth take place. And then the Children of God's Servants shall continue, and their seed shall be established before him, Psal. 102. 25, 26, 27, 28. And this is the World to come, of which the Apostle saith, we speak, Heb. 2. 5, 8. For that which is called a Nation, or Generation in the Old Testament where it is said, a Seed shall serve him, and it shall be accounted to the Lord for a Generation, Psal. 22. 30, 31. Psal. 24. 6, 7. The same in the New Testament, is termed the World to come, and the World without end, And the Christians since the Apostacy from the truth of God's Word, have never rightly understood this World to come, nor the Foundation thereof: Whereby great part of the Fundamental Doctrine of the Gospel hath been overturned. And in the New Testament the last Day is spoken of because they that are under the Gospel will then be Judged; and the Gospel institution will then cease; and the ruling Power taken out of the Hand of the People of this World: and therefore it is termed their last Day. But in the Old Testament we never read of a last Day, because when *Israel* is again restored, then the Land is given them for an Everlasting inheritance, Gen. 17. 7, 8. And then as

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the New Heavens, and the New Earth shall remain, so shall their Seed and their Name remain, *Isa. 66. 22.* and then 'tis that Mount Sion shall be made an Eternal Excellency. But more of this hereafter.

Now whereas St. Paul saith, *Thes. 5. 4, 5.* But ye Brethren are not in darkness, that that day should overtake you as a thief: ye are all the Children of the Light, and the Children of the Day; ye are not of the Night, nor of darkness. This he speaks of them that were of the first Churches, which had received the Holy Ghost, and thereby he knew they were chosen in a more peculiar manner for that Day which is still to come, as his foregoing words make clearly appear; in that he saith, That Day should not overtake them as a Thief. And if we now in this gloomy and dark day, walk as Children of the Light, in a holy and upright Conversation, and with love to the Truth, we shall belong to that Day also. But when the Apostle wrote this Epistle, and the first of the *Corinthians*, he did expect the coming of the Lord in their day; but afterwards he did declare to the contrary, for in *2 Thes. 2. 2.* he lets them understand, that the Day of Christ was not then at hand, but that there would be a falling away first, but nothing of a New Election afterwards to be called in under the Gospel, that being a new received notion, and Scriptureless.

And concerning this Day which is to come, the Apostle saith, *1 Cor. 13. 9, 10.* That they knew but in part, and they prophesied but in part. But when that which is perfect is come, then that which is in part shall be done away. Now then what gross Darkness must we lie under, that came out of Popery, by which was altogether lost the right apprehension of that Day; for by the Pope it was condemned for a Heresie. But St. Peter said to the Church to whom he wrote, Ye do well that ye take heed as unto a Light that shineth in a dark place, *2 Pet. 1. 19.* But we having lost the right knowledge of

of that day, are thereby stumbling on the dark Mountains ; Every Sect sticking to that Opinion they first took up with, when they came out of that darkness : All thinking themselves so right, that they need not make any further enquiry or search into the knowledge of the truth of the Scriptures. But now is the time the Lord is beginning to fulfil his Promise, in *Dan. 12. 4.* By revealing the true meaning of his Word, that thereby knowledge might be increased ; so as preparation may be made for the Coming of the Lord. And also it is said, *That at Evening time it shall be light, Zech. 14. 7.* And that the *Vision shall speak, and not lie, Hab. 2. 3.* By which it doth clearly appear, that the Word of the Lord will be better understood than hitherto it hath been for these many hundred years.

But our mistakes concerning Election, in that we have thought our selves the Elect, and so they say, can never fall from Grace. And others wholly believing in the Righteousness of Christ for Salvation, not considering the Conditions on which it is tended. All these think they stand so secure, that it is no concern of theirs, to know whether Christ is coming or not : They not apprehending there are a certain Remnant of the Jews given to Christ by his Father, to be his standing witness through the World. And that likewise the first Churches were elected, and received the Holy Ghost to be in them ; *that the World through them might know that God had sent Christ* ; as thereby they might have ground to believe. And upon the publication of the common Salvation, was given a day of Grace by the Call of the Word, with the assistance of the good motions of the Spirit of God, the which *Israel* had, till they resisted, in their not obeying the Commands of the Lord, *Act. 7. 51.* For they did then strain at a Gnat, and swallow a Camel, *Mat. 23. 24.* And so the Gentiles, *till they came to have no love to the Truth, 2 Thes. 2. 10.* Now the Mistakes

akes in these things, if we do not well awaken, will prove of most dangerous consequence, 1 Thes. 5. 3. *when they say peace and Safety, then sudden Destruction cometh upon them, as Travail upon a Woman with Child.* And then it is what such Christians will be found in Darkness, who have not prepared for the coming of the Lord.

God's Love to the World.

JOHN 3. 16. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.* That is, every individual Person that believeth in Christ, hath a promise of everlasting Life: from which words we are to take notice, that of this World or People there are some that will believe, and some that will not; but that the love of Christ was such as to dye for all; for St. Paul saith, *H b. 2. 9. That Christ did taste Death for every Man.* And St. John saith, *Christ is the Proprietary for the Sins of the whole World,* 1 John, 2. 2. From which Scriptures we may plainly see, that by Christ all will be cleared from original Sin, so as when all come to be Judged, they will be Judged according to their Works, *Rev. 20. 12. 1 Pet. 1. 17. Cor. 5. 10. John 5. 28, 29. Rom. 2. 12, 13, 14.* And therefore in the Time or World to come there will be Redemption for Children, and such as are not wilfully Guilty. And God loving his Creatures first, it is that thereby it might beget in them a love to him that dyed for them, *For Christ saith, he that loveth Father or Mother more than me, is not worthy of me,* Mat. 10. 37, 38. *For it is a Faith that worketh by love,* that is required of us, whereby our Wills and Affections must be brought into Subjection unto Christ. The which is the Faith unto which the promise of E-ternal Life is annext.

For that which Christ would have us believe, is, That Salvation is to be had by him according to his Word, that is, by *taking his Yoke upon them*, and to render obedience to him; And to *remain faithful to the Death*, and *Christ will give them a Crown of Life*, Rev. 2. 10. Whosoever thus believeth in Christ, shall be saved with an everlasting Salvation; for these are the Words of Christ, and we are to expect his coming; and his Kingdom according as it is declared in his Word: But whosoever believeth not what God and Christ hath declared, cannot be said to believe in them.

And by our believing that Christ is the Son of God, thereby is required, we should obey him as such: But whosoever will oppose the Truth, and believe what Man says, rather than God, because it more suits to their carnal inclinations, such cannot be said to obey God, or believe in him; but rather in cunningly devised Fables.

But the Sinner upon his resignation of himself to Christ, is thereby saved from his Sins which are past, Rom. 3. 25. And by his continuance in well doing, he shall be saved with an everlasting Salvation: and for Sins of ignorance, and Sins of surprisal, Christ remains an Advocate. But let all take care of wilful and presumptuous Sins, for they cause God to withdraw himself; For which cause God left *Israel to Blindness*; and the *Gentile Christians to delusions*, when they came to have no love to the Truth, but took pleasure in Unrighteousness, 2 Thes. 2. 10. And now the Christians had best take care they are not found to have no love to the Truth, lest thereby they work their overthrow. But the Christians by their mistaken notions are for the most part upon a wrong Foundation, whereby they are in the Snare, according to the Word of the Lord, in *Isaiah Chap. 24. 17.*

Esau and Jacob made the Figures or Representatives of two Nations, or two several Sorts of People.

GEN. 25. 22, 23. *Rebeckah enquired of the Lord concerning the Struggling of the Children in her Womb.*
ver. 23. *And the Lord said to her, two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels, and the one People shall be Stronger than the other People, and the Elder shall serve the Younger.*
We are here to take notice, that God doth not here say that he hated *Esau*; neither that the Elder Brother should serve the Younger; but it is said of the Elder People, that they should serve the Younger, and it is the Younger People that shall be Stronger than the Elder. For God made these two Brethren the Figures of two Nations, or the two Worlds of People, *Esau* of this World, and *Jacob* of that which is to come. And this God determined before the Children had done Good or Evil: That the Elder People or Nation, should serve the Younger. But God had not here determined hatred to either, nor servitude to the Elder Brother, unto whom God first gave the Preheminence, Gen. 4. 7. And *Jacob*, tho' he got from *Esau* the Birth-right and Blessing as to his Seed, yet he went not about to take it from *Esau*'s Person, for *Jacob* termed him his *Lord Esau*, Gen. 32. 18. Gen. 33. 8. 13, 14. And whereas it is said, Gen. 25. 26. *That Jacob's Hand took hold of Esau's Heel:* Thereby shewing, that the full Power of the Younger World will come in upon the going off of the Power of the Elder World of People: and that which is called a Nation, People or Generation, in the Old Testament, Psal. 22. 28, 29, 30, 31. Psal. 102. 26, 27, 28. is called the World to come in the New, Heb. 1. 8, 9, 10, 11, 12, 13. Heb. 2: 5. And these Younger Peo-

ple must needs be the Stronger People, For they will be all Righteous, Isa. 60. 21. They shall teach no more every Man his Neighbour and his Brother, for they shall be all taught of God, Jer. 31. 34. And then it is they will walk in the Statutes of the Lord, and keep his Commandments, and do them, Ezek. 36. 24, 25, 26, 27. Deut. 30. 6. Jer. 32. 39, 40, 41. And they will drink of the River of his Pleasures, Psal. 36. 8. And that abundantly, Cant. 5. 1. And they will live to the Age of a Tree, Isa. 65. 22. And the Beast of the Field, and the Fowls of Heaven, and all other Creatures will be subject to them, Hos. 2. 18. Eze. 34. 25. And the Lord will make with them the Promised new everlasting Covenant, Jer. 32. 41, 42. which is the Covenant of Peace, Ezek. 34. 35. And rest in his love, and rejoice over them, Zeph. 3. 17. And then they shall not say I am Sick, Isa. 33. 24. And sorrow and sighing shall flee away, Isa. 35. 10. And the Lord will be Prince amongst them, Ezek. 34. 24, 25. And then the weak will be as the House of David, and the House of David will be as God, Zechariah, Chap. 12. 8. And then their seed shall be known amongst the Gentiles, and their offspring among the People, Isa. 61. 9, 10, 11. And the Gentiles shall see thy righteousness, and all Kings thy Glory: Thou shalt also be a Crown of Glory in the hand of the Lord, and a Royal Diadem in the hand of thy God, Isa. 62. 2, 3. Here is sufficient proof that these Younger People will be abundantly stronger than the Elder People: and then this Younger People, which are the Ages to come, become thus Blessed: then God will shew forth the exceeding Riches of his Grace to the Apostles, and Saints, and Martyrs of Jesus, Eph. 2. 7. Who then will have their place in the Glorious Tabernacle which the Lord will pitch, and not Man, Heb. 8. 2. which Tabernacle will be Israel's covert, Isa. 4. 6. From whence the Lord with his raised Saints, will ascend and descend to the real Mount Sion: as the Lord for-

Concerning the Servitude.

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formery did from the Cloudy Pillar to the Tabernacle, as I have elsewhere at large proved.

And in time to come, the Nations are given to be Servants to *Israll*: For the Lord saith, *Isa.* 60. 12. *The Nation and Kingdom that will not serve thee, shall perish: yea, those Nations shall be utterly wasted.* And then it is that the Elder People, World, or Nation are to serve the Younger, according as God by his Word has declared.

But thus far *Esau* and *Jacob* did represent the two Nations, or two Worlds of People in this time, in their own Persons. For as *Esau* was hairy all over, *Gen. 25. 25.* which signifies roughness or an unsmoothness; And *Esau* was therein like the constitution of this World of People, as to their mind and practice; And *Esau* got his food by Hunting; so this World Hunts and Labours for their food. But *Jacob* was a smooth Man, representing the Time or World to come, in which time there will be Smoothness and calmness, with all serenity; and Provision in abundance without Hunting for.

Concerning the Servitude.

But as for the Servitude the Lord had determined for the Elder World, before the Children had done good or evil: In that Servitude they will be more Blessed than ever they would have been without it. For God promised *Abraham*, that in him *all the Families of the Earth should be Blessed*, *Gen. 12. 3.* *Gen. 18. 18.* *Gen. 22. 17.* *18. Gen. 26. 4.* Which is by Christ, and partly made good at Christ's first coming by the publication of the Gospel, by which many of the Nations embraced the Faith, by laying hold of the common Salvation which is therein tended, *Jude 2.* *For Christ tasted Death for every Man*, *Heb. 2. 9.* *Heb. 5. 9.* *John 3. 16.* *1 John 2. 2.* In which common Salvation, I neither mean the elect remnant that was

etc.

chosen from among *Israel*, unto whom Christ promised to be with to the end of the World: Nor the People that God at the first visiting the Gentiles, did take out from among them for his Name, *Acts* 15. 14. The which People then received the Holy Ghost to be in them, that they might be a light to the World: And that the World through them might believe or know that God had sent Christ, *John* 17. 23. That thereby the Nations might take hold of the offered Mercy, which accordingly they did, *Colos.* 1. 6. and so became the Seed of *Abraham*. And whilst they walkt in the steps of the Faith of *Abraham*, *Rom.* 4. 12. They were heirs to *Israels* promises: and that by Christ, who was of the Lyon of the Tribe of *Judah*; *And set forth as a propitiation through Faith in his Blood for the remission of Sins that are past*, *Rom.* 3. 25. to all them that then believed according to the tender of his Grace. Therefore they then concluded upon the publication of the Gospel, or of a Sinners resigning himself to Christ to serve him, that a Man was justified by Faith, without the deeds of the Law, *Chap.* 3. 26, 27, 28. But in the Faith that they were to believe, were included the deeds of the Law: For it is required they should walk according to it, for they are to be Judged by it, *Rom.* 2. 13. For the Lord will render to every Man according to his deeds, when Judged, *Chap.* 2. 5, 6, 7, 8, 9. *And Christ is become the Author of eternal Salvation to all them that obey him*, *Heb* 5. 9. And walk before God with a perfect Heart, as *Abraham* did, *Gen.* 26. 5. *Gen.* 17. 1. And like him, expect the promised Reward in the way of their obedience. And whilst the Gentiles that had embrac'd the Faith walk'd in his steps, they were Heirs to the promises: and it is such will be partakers of the Glory promised in time to come. The which time, will be the time of Christ's Kingdom; And then all the Families of the Earth will be Blessed in *Abraham* and his Seed.

Seed. For after the Lord has avenged himself of his Enemies; which Enemies are those who regard not the Counsel of the Lord, and will have none of his Reproof; against these he will spend his Arrows. *And then God calls to the Nations to rejoice with his People,* Deut. 32. 42, 43. For then all the Nations that are given to be *Israel's Servants*, will have cause to rejoice, in that they will then be made blessed thereby, when all those of *Mount-Seir* and *Idumea*, who through unbelief of the Promise made to *Israel*, boast themselves, and deny the Time or World to come, in which the Lord will make his Promises good. And through Covetousness of this present evil world, they, like *Esau*, sell their Birth-right for this world's Morsel: And it is these *Edomites shall be made desolate, when the whole Earth rejoiceth*, Ezek. 35. 12, 13, 14, 15.

Now *Esau* was but termed *Edom*, upon the desiring the Pottage; for which Pottage he sold his Birth-right, Gen. 25. 31, 32, 33. As not believing the Promises which God made to *Abraham*, as relating to this time, nor that which is to come; unto which the promised Blessedness belongs. For if he had believed the Promises, he would not have said, *If I dye for Hunger, what profit shall this Birth-right do me?* And it was through Unbelief of a future state, made him unwilling to encounter with Difficulties; and therefore sold his Birth-right, to which the Blessing was annexed: *For which, afterward when he would have inherited the Blessing, he was rejected*, Heb. 12. 17. And had not *Jacob* known the advantage that was to be had by the Birth-right, he would not have desired it from him.

For had not the Blessing gone with the Birth-right, *Jacob* had been in a far better condition without it, for then he had purchased the Servitude with the Birth-right: But *Isaac*, *Rebecca*, and *Jacob*, well knew that it was the Elder People, Nation, or World, that was to serve the Younger. And as *Esau* through unbelief

belief disinherited himself ; so the Seed of Jacob by their disobedience and unbelief, have in this time disinherited themselves. Yet in the time to come, the Seed of Jacob will have the promised Blessing, with whom the true Believer will come in Heir with.

And in this time, the Covenant which God made with the Seed of Jacob was such, that others might take hold of it ; Strangers as well as *Israel*, Deut. 29. 14, 15. So that the natural seed of *Esau* were not excluded from it ; as many as would come in, according to the condition of the Covenant, might be Heirs with *Israel* in time to come. And *Esau*'s Seed knowing the Covenant of the Lord, and they not joining with *Israel* in the true Worship, they were more inexcusable than the rest of the Nations. For the true God, was the God of their Fathers. But in the time to come, the unborn Posterity of *Esau*, then cannot come in Heirs with *Israel*. Neither any of this World can partake of *Israel*'s Promises in time to come, but those that come in Heirs with *Israel* in this time.

Jacob's Blessing.

THE Blessing wherewith Isaac blessed Jacob, as relating to him and his Seed, the which had not only Reference to this Time, or World, but much more to that which is to come. For unto him he pronounced the Words of God to Abraham, Gen. 12. 3. *I will bless them that bless thee, and curse him that curseth thee.* For in the Blessing, Isaac said to Jacob, Gen. 28. 29. *God give thee of the Dew of Heaven, and the Fatness of the Earth, and plenty of Corn and Wine. Let People serve thee, and Nations bow down to thee ; be Lord over thy Brethren, and let thy Mother's Sons bow down to thee ; cursed be every one that curseth thee, and blessed be he that blesseth thee.* This Blessing, as I said before, must needs have its chief reference to the Generations of *Israel*'s Children in time to come,

Psal.

11. 102. 18, 19. Psal. 22. 30, 31. Psal. 24. 6. Deut. 30, 6, 7. Deut. 32. 43. Jer. 32. 39, 40, 41.

But as to the Blessing with which *Isaac* blessed *Esau* and his Seed, in which he had therein his reference to the time of this World, and not to the time of that which is to come, Gen. 27. 39, 40. For *Isaac* his Father said, behold thy dwelling shall be the fatness of the Earth, and the dew of Heaven from above. And by thy sword shalt thou live, and shalt serve thy Brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his Yoke from off thy Neck. The which Yoke was to be broken off in this time, according as we see it has been. But in time to come, it cannot be, For then the Nation and Kingdom that will not serve *Israel*, shall perish: yea, those Nations shall be utterly wasted, Isa. 60. 12. For then no Weapon formed against *Israel* shall prosper, Isa. 54. 17. And God sayeth to them, vers. 7. 8. For a small moment have I forsaken thee, but with great Mercies will I gather thee: In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For as God hath sworn that the Waters of Noah should no more go over the Earth; so hath he sworn that he would not be wroth with thee, nor rebuke thee, vers. 9. The which is when again reconciled.

But *Esau* weeping so bitterly for the loss of the Blessing; that *Isaac* said nothing to him concerning the time to come, but rather chose to comfort him concerning this time, in which he should break his Brother's Yoke from off him.

But all in this time, that come in Heirs with *Israel* by *Abraham*'s Faith, become the Seed of *Abraham*. And so the unbelievers through their unbelief, become the Seed of *Esau* or *Edom*: For now all being reckoned as *Esau* or *Edom* that know the Will of God, and will not live in obedience to it, through unbelief of the promises: and so such part with the Glory promised

mised for this Worlds morsel, like *Esau*, for which he was termed prophane, *Heb. 12. 16, 17.* But the belief of the promised reward, carried the worthies of Old through all difficulties, *Heb. 11. 12.* So as they hoped against hope, as *Abraham* did for his promised Son, *Rom. 4. 18.* So the Christians should have continued hoping for the return of the Lord according to the promises in the Old and New Testament; both being given as Ground to Build our Faith upon. But when the Gentile Christians thought the Lord delayed his coming, then they began to grow weary of waiting for the return of the Lord, and the performance of the promises, that will be made good by him in time to come. The which when they believed not, they resolved to make as much advantage of the present time as they could. And so all such part with the promised reward for this Worlds morsel; And therefore are termed, *Edom, Mount Seir, and all Idumea, Ezek. 35. 12, 13, 14, 15.*

And the *Roman* and *Turkish Esau* or *Edom*, hath been more cruel & inveterate to the Saints and People of God, and especially the evil Servant, that beat his Fellow Servants, than ever the *Esau* that came of the Loyns of *Jacob* was, or could be. And it was against this *Esau*, which the Lord declares his hatred to in *Malachy*: That being a Prophesie that related to the time to come. And therefore the Lord speaking of things that are to come, as tho' they were already done, saith, Chap. 1. 3. *And I hated Esau, and laid his Mountains, and his Heritage wast, for the Dragons of the Wilderness.* This is the same *Edom* Prophesied of, *Ezek. 35. 15.* And *Isa. 34. 4, 5, 6.* And it is the same People spoken of, *Joel 3. 13, 14, 15, 16.* And in several other places, which will be then Judged; and these People of *Esau*, will be destroyed when the Lord comes again: and then their Mountains will be laid wast for the Dragons of the Wilderness. And some part of it will remain as burning Lakes, as a

remark of God's sore displeasure against Sin. For which they are termed the People of God's curse, *Isa. 34. 5. 10. Isa. 24. 5, 6.*

But again, concerning this *Edom* spoken of, *Mal. 1. 4.* *Whereas Edom saith, we are impoverished, but we will return and build the desolate Places: Thus saith the Lord of Hosts, they shall build, but I will throw down: and they shall call them the border of Wickedness, and the People against whom the Lord hath indignation for ever.* This is a Prophesie spoken of the *ever* of the time to come: And then as in the 5 vers. *Israel's Eyes* shall see, and they shall say, the Lord will be magnified from the Borders of *Israel*.

But some may say, how can the *Edomites* after they are destroyed, and their Mountains laid waste, say they will return and Build their desolate places if this in the 4th vers. be spoken for the time to come?

This is spoken of the Children of this *Esau* or *Edom*, which when the Lord comes will be spared, when their Parents for their unbelief and disobedience will be cut off, for the Lord saith, *Jer. 49. 10.* There speaking of *Esau*, and of the Lord's making of him bare, faith in the 11 vers. *Leave thy Fatherless Children, I will preserve them alive, and let thy Widows trust in me.* These Widows do plainly appear to be those that are deceived by false Teachers, but not otherwise wilfully Wicked: For when the Rams and He-Goats are Judged, that have one Pasture to partake of, 'Tis the He-Goats for treading down the good Pastures and fouling of the deep Waters will then be Condemned, *Ezek. 34. 10, 17, 18.* And therefore their their Widows are spared. And these Children which the Lord saith he will preserve alive. God declares how he will dispose of them, *Joel 3. 8.* Which is, that they *shall be sold to the Sabeans*: from whence when they are again multiplied, they may return to Build their disolate Places. But God ha-

ving declared, they should lie wast: therefore they disobey in their returning to Build them, and they proving disobedient as well as their Predecessors, are called the *Border of Wickedness*.

And as God loved *Israel* for *Abraham*'s sake, because he obeyed the voice of God, and kept his charge, his Commandments, his Statutes, and his Laws, Gen. 26. 4, 5. Therefore God made to *Abraham* and his Seed, those great and Blessed promises for the time to come: And for the wickedness of this *Esau*-Generation, God hath more disregard to their Offspring in time to come, than to all the rest of the Nations. For Christ in this time having broken down the partition-wall between *Jew* and *Gentile*, Ephes. 2. 14. So as these might have come in to the everlasting inheritance in time to come, until they came to have no love to the Truth, 2 Thes. 10, 11. And the first Christians embraced the true Faith, but some Hundred Years after, they fell from the Truth, and transgressed the Laws, changed the Ordinances, and broke the everlasting Covenant. Therefore where this Offenc is found, *the Curse devoureth the Earth, and they that dwell therin are desolate*, Isa. 24. 5, 6. And for these things it is, that God's fore displeasure will be against them. For the moral Law is an everlasting Covenant between God and Man: And by establishing the promised New everlasting Covenant, there will be given an inherent perfect Righteousness, by which they shall be enabled perfectly to keep the Old, Deut. 30. 6, 8. Isa. 42. 21. But in this time it is required that we should walk blamelessly in them, as *Zachary* and *Elizabeth* did, Luk. 1. 6. And to have kept the Ordinances as they were delivered, as the first Churches did, 1 Cor. 11. 2. And several Generations; Till such time they began to think the Lord delayed his coming, so grew weary to wait on the Lord in his way, and for his time, for the performance of his

is Promises: And when they came to have no Love to the Truth, then they changed the Laws, and brake the Everlasting Covenant. The which is, to love the Lord God with all their Heart, and with all their Soul; and do Equity to their Neighbour, and to have served God according to his own Institution. But the forementioned doing otherwise, therefore are Condemned, for Man in this time is left to his own free will. *For when the Beast thought or desired to change times or laws, it was given into his Hands, Dan. 7. 25.* And the common tender of God's grace, is to all that are athirst, *Rev. 22: 17.* And it is those that are Condemned at Judgment, that hate knowledge, and will not choose the counsel of the Lord, *Pro. 1 29, 30.* And tho' none by their willing or running, can make themselves Elected or fore-chosen: Nor when the Master of the House is risen up to Judgment, then none by their willing or running can find admittance into the Wedding Supper, but those of the Christians that are afore prepared: And those Christians that are not, they do not then only exclude themselves, but their unborn Posterity. For then the Mercy, or blessing will according to the promise, which is to *Israel*, when the Lord comes again to *Sion, Rom. 11 26, 27.* And God knowing the great disadvantage it would be to the Christians, and their offspring, for that Day to overtake them at unawares; Therefore hath declared that *at the time of the end, knowledge should be increased, Dan. 12. 4.* And *that at Evening time it should be Light, Zach. 14 7.* And *that at the end of the time, the Vision shall speak, and not lye: tho it tarry, wait for it, because it will surely come, Hab. 2. 3.* For great is the advantage both to *Jew*, and to *Gentile*, to understand aright the time that is to come. For tho' the great promised Mercy then belongs to *Israel*, yet the Wicked amongst them must expect to fall before the everlasting Covenant is establisht: as they did formerly on the

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the other side of the River Jordan. Therefore in this time to both the Jew and Gentile, there is a race set, that those that will, may run for the Prize. And now especially, the Glory being so near, let every thinking Soul, *So run, as they may obtain, 1 Cor. 9. 23. 24, 25, 26, 27.* But those that persist in unbelief, and still say, *Where is the promise of his Coming, 2 Pet. 3. 4. To restore all things as you say, Acts 3. 20, 21.* Such must expect to fall under the severe Condemnation.

Wherefore God hated Esau or Edom.

And God speaking concerning this time to come, *Mal. 1. 3. That he loved Jacob, and hated Esau;* is because the Younger Generation that then comes in of *Israel,* tho' their Predecessors that were under the Law, were formerly Wicked, yet the Lord for his Oaths sake will make his promise good to *Israel* in time to come. And then in the day of the Lord's power, he will make his People a willing People, *Psal. 110. 3.* As he did upon the establishing of the Gospel, when he then took out from among the Gentiles a People for his Name, *Acts 14. 15.* For a Prophecy of Scripture hath more than a private tendency, *2 Pet. 1. 20.* And this in the fore-cited Psalm, hath it's chief reference to the time to come: When *Israel shall be all Righteous and inherit the Land for ever, Isa. 60. 21.* And then it is the *Lord will ordain Peace for them; And work all their works in them, Isa. 26. 12.* And then it is, the *Lord will not be wroth with them, nor rebuke them any more, Isa. 54. 9.* Then it is they will be of one Heart and one Way, *Jer. 32. 39.* And then they shall dwell in Peaceable habitations, and in sure dwellings, and in quiet resting Places, *Isa. 32. 18.* And then it is, that his Elect shall long enjoy the work of their Hands, *Isa. 65. 22.* And then it is, *The Lord will plant them, that they may dwell in a Place of their own, and move no more.* Neither

whether shall the Children of Wickedness afflict them any more, 2 Sam. 7. 10. And then it is, That God shall cause them that come of Jacob to take Root, Isa. 27. 6. And then it is, God will rest in his love, Zeph. 3. 17. For then the Lord will secure them to himself for evermore, by establishing the now promised New everlasting Covenant, with Abraham and his Seed together, Gen. 17. 7, 8, 9. And this will be all done of Grace and Mercy, for the promise sake God made to their Fathers, who obeyed the voice of the Lord, and kept his Charge, his Commandments, his Statutes, and his Laws, Gen. 26. 5.

At which time the Young Offspring of Edom, their Mountains are then laid waste for the Sins of their Parents; And they sold to be Servants to them that are Servants to Israel. And they as the rest of the Nations, are left to their own free-will, which for the Thousand Years that Satan is bound, they may probably keep the Station in which God had placed them: But when Satan is again loosed, he readily deceives them; they not being willing to submit to the portion that God hath allotted them. By which God's indignation will be shewed against them, because they were of the Borders of Wickedness. And Satan will then insnare some other of the Nations with them, as many as he can draw to Covet and evil Covetousness; And then God leaves them to the Devil's delusion, to go up to plunder Israel, for which they will be destroyed, Eze. 28. 12, 22. Whilst the other Nations that are likewise then left to their own free will; yet they not being willing to disobey God, could not be drawn to the coveting of Israel's wealth; as to Plunder and Rebel against them, unto whom God had given the Sovereignty. Thus God will be justified by them who then remain undeceived; that the others might have stood, if they would have resisted the Devil's Temp.

Temptations. And after Satan is cast into the Fire of Hell for ever and ever, those People and Nations that will obey the Lord, may ; and those that will not, for want of Rain, will dwindle away, *Zech. 14. 17.* And the others being not Fruitful, the Nations will decrease, and *Israel* according to the Word of the Lord *will Blossom and Bud, and fill the face of the World with Fruit, Isa. 27. 6.* And then it is *a little one shall become a Thousand, and a small one a Strong Nation. The Lord will hasten it in his time, Isa. 60. 22.* And these are the World to come, and the World that will never be Judged : Because *Israel* is then betrothed to the Lord for ever, in loving-kindness and in Mercy, *Hosea 2. 19.* And therefore at the last Judgment, when the Sea, and Hell, and Death deliver up their Dead, there is none of the Nations Judged, *Rev. 20. 13.* For this World to come, is World without end. For the Lord saith, *Isa. 66. 22.* As the new Heavens, and the new Earth which I will make, shall remain before me, saith the Lord, so shall your Seed and your Name remain.

The which New Heavens and Earth which God will make, is to be comprehended under a two or threefold Head, for the Lord with the raised Saints, will be a Heaven ; for in Scripture a ruling power is a Heaven, as I have already proved ; and when the Lord comes with his Saints to take to himself his own great Power and Reign, *Rev. 11. 15, 17. Rev. 19. 6, 7, 15.* Then there is a new Heaven, wherein dwells Righteousness, and *Israel* when they are made Plants Righteousness, at which time they will be all Righteous, *Isa. 60. 21.* Then they will be the Earth, wherein dwells Righteousness, and these will be the new Heavens and Earth that will take place upon the passing away of the Old, *Rev. 21. 1.* 2dly, the Glorious Mansion, which the Lord is gone to prepare for his Saints, he will then bring with him, *Rev. 12. 3.*

The

which will then be a new Heaven and a Tabernacle of Covert, over all the Assemblies of *Israel*, 4. 5. 6. And then their Land will be like the Garden of *Eden*, *Ezek.* 36. 35. And then it will be a new Earth, and so a new Heavens and new Earth, and the other part of the Earth will be renewed and made Fruitful, and the Darks and Clouds dispersed, whereby will appear a new Face put upon all things, *Rev.* What is here hinted as to the Heavens and Earth, is at large proved in my Book, of the Figure of the Speeches.

Concerning the Kingdom of Saul, and the Kingdom of David.

The House of *Saul*, and the House of *David* were the Figures or Representatives of the two Kingdoms. The House of *Saul* the Figure of the Kingdom of this World, who have a day of Grace put into their Hands: But for his disobedience, the Kingdom was taken from him.

And *David* was the lively Representative of the Kingdom that is to come: The which Kingdom, the Lord commanded us Daily to pray for. Which Typical Kingdom, *David* long waited for after he had the promise of it, and he stood in all his Tryals, till he received the Crown. For which God made with him an everlasting Covenant, and sure in that he would never take his loving Kindness from him nor his Son, as he did from *Saul*. And therefore it was termed the sure Mercies of *David*: After which *David* Sinned, as to the matter of *Uriah*, for which God turned him off from his Throne: and as he faints, broke all his Bones; for those that are in this time without Chastisement, are Bastards and not Sons, *Heb.* 12. 8. But God would not take the Kingdom from

from him, because of the Oath that he had made him, with the promise to his Seed.

But the common tender of his Grace is now to every one that is a thirst, that they may freely come and Eat that which is Good, but their Souls must delight in fatness, and this God will be Judge of, for we must be brought to Judgment, before we shall be thought meet to be inheritors with the Saints in Light, as to partake of the sure Mercies of *David*, Isa.

55.4, 5.

And as the Historical part of the Bible gives us an account that in *David's* time, the House of *Saul* grew Weaker and Weaker, and the House of *David* Stronger, and Stronger; So the Prophetical part declares that in time to come, the House of *Saul* will grow Weaker and Weaker, and the House of *David* grow Stronger and Stronger. As in Isa. 27. 6. God then shall cause them of *Jacob* to take Root, *Israel* shall Blossom and Bud, and fill the Face of the World with Fruit; and in Isa. 60. 22. *A little one shall beeome a Thousand, and a small one a strong Nation: I the Lord will hasten it in his time.* For this is not to be until the time to come: At which time, the Younger Peoples Strength, will thus wonderfully surpasis the elder; And then his People also shall be all righteous, they shall inherit the Land for ever, the Branch of my Planting, the work of my Hands that I may be Glorified. Isa. 60. 21.

The Faith of Abraham is comprehended under a Fourfold Head: The which belief was accounted to him for Righteousness.

First, that God called him to forsake his Country, and Kindred, and his Fathers House. *And God said, I will give thee the Land*, Gen. 12. 1. Gen. 24. 5. And upon this condition, we have Eternal Life.

give

given us, if we will forsake the Vanities of this present evil World, and take up their Cross, and follow after Christ, *Mat. 10. 37, 38, 39. Mat. 11. 29. Rev. 3. 10, 11, 12.* And like *Abraham* walk with God with a perfect Heart, the which God required of him, *Gen. 17. 1.* The which is to be sincere and upright.

2dly. *Abraham* believed the promise that God made to him in the gift of a Son by *Sarah* his Wife: And he was in continual expectation of the gift of this Son, even till Old Age; and then hoped against hope, Judging him Faithful that had promised, *Rom. 4. 18, 21.* So the Christians should have waited for the coming of the Lord to Judge and Reign, and Restore all things, according as it is declared by St. Peter, *Acts 3. 21.* And as he faith also, by all the Holy Prophets since the World began.

3dly. *Abraham* believed the Judge of all the World would do right, And not slay the Righteous with the Wicked, *Gen. 18. 25.* For his belief was that every one should be Judged, as their deeds require according to the Word of the Lord. 'That the Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked shall be upon him, *Ezek. 18. 20.* And not that God had reprobated any before they had offended, as some ignorantly imagine.

4thly. *Abraham's* Faith was such, that he was willing to part with the desire of his Heart, and the delight of his Eyes, when God required it. And therefore he so freely offered up his Son *Isaac* for a Sacrifice; still Believing that God could by him make his Promise good, for which thing God was so well pleased with him that God made to him those great promises, *Gen. 22. 16, 17, 18.*

But how have the Christians retain'd this Faith when they are so far out as to these Heads? All as

36 *The Allusion to Sarah and Rebeckah.*

to some of these Heads, and some to all of them: yet think like them of *Laodicea*, That they stand in need of nothing, not knowing that they are Poor, Blind and Naked, *Rev. 3. 17*. And if they do not with an humble Heart, ask of the Lord Eye-Salve, that they may see the great Truth in his Word, which he hath now discovered, and made plain according to his promise, and at his own time, *Dan. 12. 4*. The shame of their Nakedness will quickly appear. And then all the imaginary Faith of Man's forging will be like so many Fig leaves; And all their imagin'd Elections will then stand them in no Stead: And others, that trust to their Baptismal Covenant, tho' they perform not the Conditions of it, yet think they shall be saved by it. Whereby they do but heighten their Condemnation; and by which means the Nations are involved in false Oaths, both the party Baptized and their Sureties, they promising that which they do not, neither can perform.

And the *Papist* believe in their Priest's Pardons: so that most have lost the Grounds of a true Faith, by false imaginary fictions. And so the Gentile Christians are most of them in a deplorable condition. I desire none to be offended, because I speak thus plain: it is by reason their Souls lye at Stake; for when the Lord comes, we cannot stand upon a Sandy Foundation, but it is he that has done the will of God shall be Rewarded. *Matt. 7. 21. Rev. 22. 12.*

St. Paul's Reference to Sarah and Rebeckah.

Now St. Paul in *Rom. 9*. He having there in his Allusion to *Sarah* and *Rebeckah*, hath therein his reference to Christ's first and second coming, and to the several Elections that were and are to be called in at those times according to the Promise: for the faith in *vers. 6*. *They are not all Israel which are Israel*

Israel, and in vers. 7. Neither because they are the Seed of Abraham are they all Children, but in Isaac shall thy Seed be called, and Isaac came of the Loins of his Father Abraham according to the Flesh, yet his Son according to promise: And whereas the Apostle saith, vers. 8 *They which are the Children of the Flesh are not the Children of God; but the Children of the promise are accounted for the Seed;* And all that live not according to the will of the Flesh, but according to the Spirit, are Heirs according to promise, *Psal. 15.* For it is such *shall live in his Holy Hill,* and unto such as obey Christ, *he will be the Author of Eternal Salvation* to them, *Heb. 5.9.* But St. Paul hath here his peculiar reference to them that were and are to be call'd in according to promise, at the set time appointed. And therefore he first alludeth to Sarah, in vers. 9. In which he hath a reference to Christs' first coming, which was according to promise, at which set time there was some call'd in both of *Jew* and *Gentile* by a peculiar calling, and that according to promise, *Joel 2.28. Isa 32.15. Acts 15.14.* And that not for any works of Righteousness which they had then done; but according to his Mercy he saved them. For they were brought out of Idolatry and Heathenism, and therefore could not be saved for the works of Righteousness that they had then done. *But whom God did foreknow, he also did predestinate to be conformed to the image of his Son,* Rom. 8. 29. *For they were not only to believe, but to suffer for his Sake;* And to be examples to all that would lay hold of the offered Mercy, and by Faith and Patience in continuance in well doing, they might inherit the Promises. But the Apostle foreseeing that the Gentiles that came in upon the common Salvation, would not long retain this Faith, as so to tread in the steps of Abraham, as thereby to remain the Children of Abraham. And therefore he goes on, and saith in the 10 vers. *Not only this*

this, but when Rebeckah had conceived by one, even our Father Isaac: For the Children being not then Born, neither having done good or evil, that the purpose of God according to Election might stand, not of works, but of him that calleth, it was said unto her, the Elder shall serve the Younger. Here the Apostle hath his whole reference to the time or World to come, unto which God hath determined the Glory, that the Elder People should serve the Younger, that the purpose according to the Election might stand. That according to promise at the appointed time when the Lord again comes to Sion, he will turn away ungodliness from Jacob, Rom. 11. 25, 26, 27, 28. Joel 3. 21. Acts 15. 16. And it is then the Elder People, Nation, or World shall serve the Younger. The which the foresaid two Brothers were made the Representatives of. But St. Paul makes no exposition on the Servitude, because it hath its reference to the Heathen in time to come; and it is in the time to come that *Israel* will inherit the promises: though not the Seed according to the Flesh, altho they come of the Loyns of their Fathers. For then the Lord will circumcise their Hearts, and the Heart of their Seed, Deut. 30. 6, 8. So as then they will love and obey the Lord: which in this time through the Corruption of the Flesh, and Sinful inclinations of the mind, they did not obey him. But in this time to come, then it is their Righteousness is of the Lord, when they are made thus perfectly Righteous, Isa. 54. 13, 14, 17. And whereas the Apostle saith, Rom. 9. 22. As it is written, Jacob have I loved, and Esau have I hated. Now the Apostle here having his allusion to the Seed of Jacob in time to come, has likewise here his reference to the Seed of *Esau* in time to come. And whereas he saith, as it is written, therein he includes the *Esau* or *Edom*, whose Mountains and Heritage will then be laid waste in time to come, for the Sins

of

of their Parents: for whose disobedience God will have less regard to them, than to any other. For no the Children in time to come are alike Guiltless, yet the Lord then will make great difference among them, according as he hath declared in his Word, *Ja. 60. 12. Joel 3. 8.* And it is the Mountains of this latter *Esau* that will then be laid waste for the Dra- gons of the Wilderness: And then it is that God shews more dislike or hatred to their Seed, than to any other. For then it is God gives their Young off- spring to be Servants to them, that are Servants to *Isra*el, *Joel 3. 8.* And in time to come because they were the Offspring of the Wicked, and for their re- turning to Build their desolate Places, they are call- at the Borders of Wickedness: And the People against whom the Lord hath indignation for ever, *Mal. 1. 4.* Which ever, is the ever of the time to come. *This time being reckoned one ever, and the time to come another ever, and God hath declared that the Wicked shall be cut off from the Earth, and that their offspring shall not remain in it,* *37 Psal. 9. 22. 28.* The which will be made good in the ever of the time to come.

And whereas St. *Paul* saith, *Rom. 9. 14.* *What shall we say then, is there Unrighteousness with God? God forbid.* Whereas he saith then, thereby he sheweth he hath his reference to the time to come. For as *Balaam* said according to this time, it shall be said of *Jacob and Israel*, what hath God wrought, *Num. 23. 23.* And so St. *Paul* sheweth the deliverance of *Israel* the second time, will be like that of the first. And whereas he said in the 15. vers. God said to *Moses*, *I will have Mercy, on whom I will have Mercy: and I will have compassion on whom I will have compassion.* Whereas the Apostle saith, vers. 16. *So then it is not of him that willetteth, nor of him that runneth, but of God that sheweth Mercy.* By this then, the Apostle hath his reference to the then time of *Israels* deli- verance

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verance. And therefore he saith in the 17 ver. *The Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared through all the Earth.* Now in the Hebrew it is no otherwise writ, then that God made him stand: For they being *Israel's* oppressors, God therefore then made him stand, till he came in the Clouds to drown them in the Sea. For tho' God did not harden him in Wickedness or Cruelty, yet he did in unbelief of his Power, that he and his Host might follow after *Israel* and be drowned in the Sea. So again when the Lord comes in the Clouds, the wicked *Edomites* will then be destroyed, when their Children will be spared; for them that harden themselves in Wickedness and Cruelty, God chuseth such to harden in unbelief of his coming, that he may thereby overtake them at unawares. And when the Master of the House riseth up to Judgment, then he will have mercy on whom he will have mercy; and then his Mercy will be shewed according to his Promise, and his Punishments according to his Threatnings. For therein they shall not resist his will, for then it is not any ones willing and running, can bring them in Heirs with *Israel* to the Promises: For then God according to his Word will shew forth his Power, and make some Vessels to Honour, and some to Dishonour. At which time, vers. 23. 24. *He will make known the Riches of his Glory on the Vessels of Mercy which he had before prepared unto Glory; even whom he hath called, not of the Jews only, but also of the Gentiles.* This the Apostle speaks of them that were then in a peculiar manner called in, whom he had before well instructed in these matters about which he wrote unto them for he saith he had declared the whole counsel of God, by which he says he was clear from the Blood of all Men, Acts 20. 26, 27. But the things were hard for us to understand: who since t

the Pope know nothing of this matter, he having condemned it for a Heresie.

Now St. *Paul* had several meanings, according to the several occasions he had to express himself. As when the first Gentile Churches were brought out of Idolatry, he said unto them, it was not for any works of Righteousness which they had done, but according to his Mercy he saved them, *Titus* 3. 5. *Rom.* 3. 25. And to all that embraced the Faith, He said, they must *run for the Prize*, *1 Cor.* 9. 24. And that such should *reap if they faint not*, *Gal* 6. 9. And whereas he saith, ye are saved by Grace, and not by Works; Is thereby to shew, That none can be saved by Works standing alone, without the Grace and Mercy of God through Christ; But the tender of God's Grace being on conditions, we must in this Life perform the conditions, if we will in time to come inherit the Promises. But when the Master of the House is risen up to Judgment, then it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy: For then God will shew Mercy to *Israel* according to his promise, and punish the Disobedient under the Gospel according to his Threatnings. But we not knowing these distinctions, it hath occasioned endless Controversie among us: And had not St. *Paul's* Words had their several tendencies, he had writ a parcel of contradictions: and if so, he had thereby made all that he had said as an insignificant thing.

Not all sleep.

AND whereas St. *Paul* said, *1 Cor.* 15. 51, 52, *We shall not all Sleep, but we shall all be changed in a moment, at the last Trumpet.* Now the question is, what We the Apostle here speaks of? Whether it be both good and bad, or only the saved that will

be thus suddenly changed. To which I answer, it is not the bad that will be thus suddenly changed, neither the generality of them that are saved that will be the *We*, the Apostle here meaneth. For *Israel* is to return into their own Land, when the great Trumpet is blown, *Isa. 27. 13*. And then it is the New everlasting Covenant will be Establisht, and then it is God will rest in his Love to his People. Therefore the Apostle saith, vers. 52. As it is written, Death is swallowed up in Victory, *Isa. 25. 8*. *For then it is the rebuke of his People Israel God will take away from off all the Earth.* But this will not be done in the twinkling of an Eye, therefore can have no reference to the *We*, that are to be so suddenly changed. And so by this *We*, the Apostle appears only to have his reference to them in that time, rather than to the Elect remnant, which was to remain to the end of the World undeceived. For in that he said we shall not all Sleep, as expecting the returning of the Lord in their Day, as by his writing it does further appear in his first Epistle to the *Thessalonians*, Chap. 4. vers. 17. And therefore he saith, *Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air.* For he knew that they were fore-chosen for the Glorious Tabernacle, as well as those that Sleep, when raised. And therefore St. Paul faith, *Ephes. 1. 12*. *That we should be to the Praise of his Glory, who first trusted in Christ.* Whereby it is evident to all by his saying *We*, he had but herein his reference to them in that time that did first trust in Christ, and were fore-chosen, *that God in them might shew forth the exceeding Riches of his Grace in the Ages to come*, *Ephes. 2. 7*. For they being fore-chosen for the Glorious Tabernacle, he knew there was no getting up there, but by being taken up in the Clouds to meet the Lord in the Air, where this Glorious Man-

Mansion is to be placed over all Israel's assemblies, and for their Covert, Isa. 4. 5, 6. And that he did expect the coming of the Lord in their Day is farther evident, till such time he wrote the Second Epistle to the *Thessalonians*, wherein he then wrote to them not to think that the Day of the Lord was at Hand, Chap. 2. 2. The which had he not before thought otherwise, he would not have had occasion to have wrote to have brought them out of that mistake.

Now some Men had rather continue in their Mistakes, and let God's Glory and Man's Salvation lyce at stake: And so the People dash themselves in pieces, about their several Opinions like so many Potsherds, rather than themselves be found in a mistake, or venture to encounter with a difficulty: The which they know they must do, without they have orders from Authority, and an agreement among themselves. For altho' most of all the Teachers are in some one thing, more right than the other, yet the height of Man's mind is so great, that they will not in the least yield one to the other. For tho' the greatest part of the Church of *England*, are righter than the Dissenting party in some things, yet in some other things the Dissenting party is righter than they. In that they ingage none in Oaths at Baptism: And also that they do not now allow any Lord-like dignities in the Church. And as for either Pope or Devil, as far as they own the Truth; all that have the true fear of God before their Eyes, are bound to acknowledge it. But the *Protestants*, are not willing to own there is a Redemption in the World to come, because the *Papists*, and *Jews* own there is a returning for some from the place of Punishment, but the place of Separation, will not be found the Popes Purgatory, for the Priests to pray them out for a piece of Money. For as the Tree falls there it lies, till the Judge's time is to remove it. And to prove that

that there is a Redemption for some in the World to come, I shall only here cite two or three Quotations of Scripture out of many, for brevity sake.

First, that *Israel*, whom God hath concluded to unbelief, when the Lord again comes will be delivered out of the *pit wherein there is no Water*, Zech. 11. The which are now *Prisoners of hope*, ver. 1. Rom. 11. 26, 32. And the Children that were *slain by Herod*, will then return from the *Land of the Enemy to their own Border*, Jer. 31. 15, 16, 17. Mat. 2. 18. Isa. 49. 9. Isa. 24. 22. 1 Tim. 1. 20. Chap. 2. 5, Chap. 4. 9, 10. The word *All* in Scripture doth not include the whole, but it doth the major part. I desire the Teachers of all parties not to be offended for I am to speak the Truth of all sides.

Some say that I do not write in a Scholastick method and that I heap Scriptures one upon the Back of another. As for writing in a Scholastick method, I never desire to do it, for by that method any one may turn the Scriptures as a Nose of Wax which way they please, and as for my heaping Scriptures together, it is the only way to make the true meaning of the Word appear what it is, when I have a Cloud of Witnesses to prove what I affirm, and likewise to explain to the understanding what did first seem by slight examination to appear to be another thing than what it really is; for the Bible hangs one upon another from *Genesis* to the *Revelations*, and by making plainly appear that all the Prophets and Christ, and the Apostles do agree in one and the same thing it is the most Convincing way to confirm the Truth of the Scriptures, and to bring the People into a right understanding of the same, the which by the Scholastick way the Learned Scholars take with, it is impossible for them to do, should they live to the Age of *Methusalem*. I hope the wise Heart will consider these things.

F I N I S.

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